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India

Second Edition.

SHARANNAGAR.

(A PLACE OF REFUGE.)

"His Children shall have a place of Refuge."

The first old man and the first boy who found refuge in Sharannagar.

SHARANNAGAR MISSION

NAWABGANJ

GONDA U.P. :: :: INDIA

First Edition - 2,000

Second Edition 2,000

SCOTTISH MISSION INDUSTRIES COMPANY, LIMITED, AJMER.

Sharannagar from the North.

SHARANNAGAR.

(THE PLACE OF REFUGE.)

His children shall have a place of refuge." Prov. 14-26.

"Sharannagar" is the name given to the Christian Mission at Nawabganj in the Gonda district of the United Provinces, India. The name really means, "The City of Refuge." We do not wish you to get the idea that there is a large city here, but there is a "Place of Refuge" for all Indians who are in need.

This City of Refuge takes in all who are in real spiritual, mental and physical need and endeavours to put them upon their feet once again. It limits only as funds are limited. It is growing and developing according to the needs and according to funds received to carry on the work.

Here is preached salvation for body, soul and spirit; for the blind, halt and lame; for orphans, widows and cast-offs: for the oppressed and the out-cast; for famine sufferers and for lepers and for the weary and heavy-laden with sin.

The purpose of the Mission is to preach and practice the Gospel, to heal the sick; to give houses to the poor that are out-cast; to feet the hungry; to clothe the naked; to bind up the broken-hearted; to loose the bands of wickedness; to undo heavy burdens and to break every yoke.

It is situated on the Eastern border of the Tarabganj sub-district, just across the border, being the thickly populated sub-district of Haraiya. These two sub-districts contain about 1,000,000 souls, the majority of them being Hindus.

Besides caring for all who actually come into Sharannagar the Mission carries on evangelistic work among these non-Christian people.

The Mission is supported by the voluntary offerings of God's people everywhere, as He lays it upon their hearts to give. It has no Church Board to guarantee its support.

It is interdenominational.

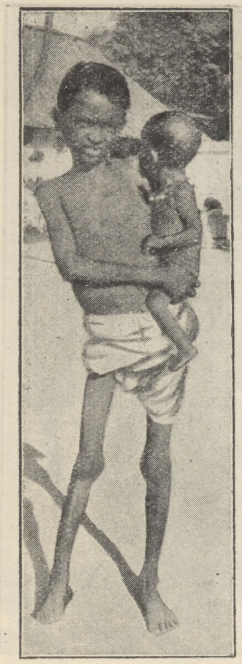
* * * *

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the Foreign Mission Field.

* * * *

The conquests of the Early Church were made by informal missionaries—Harnac.

OUR BOYS.



Gideon and Somai.

We have given them first place in this booklet because we are proud of them. Everybody is proud of a good family of good boys. If you will look at the picture on page four you will wish they were your boys; and they are yours for you help, feed and clothe them, but we look after them for you.

At the top of this page you will see a picture of a boy as he was when he first came to us. He is holding his baby brother. They came with their mother. Fatherless and homeless, starving to death. See him now in the group picture on page four. He is the second boy from the right of the picture, standing in front of the two bigger boys He now has a home in Sharannagar. Has plenty to eat. Is dressed respectably. Is clean and well. Goes to school. Loves the Lord and prays very earnestly to Him.

Opposite we have another boy. Setu. He came to us practically in the same state. Hungry and naked. Just an ignorant, dirty little beggar. Now he is clean enough and happy enough to wait on our table whenever we need him. He is not as clever as some of the boys in school, but is getting along fairly well, considering he was so old before he commenced. He is learning Hindi, Urdu and English. As the boys get old enough we teach them suitable trades so that they will be able to make good in the world. These are boys that had no chance in the world, but Sharannagar has put them upon their feet and we are not ashamed to call them "Our Boys."

Among these boys are three boys whose parents are lepers. You will see their pictures on page eleven. Before we took them in they lived with their leprous parents. All three are bright boys. Their names are Moti Lal, Samuel and Philip.

Moti Lal means "Pearl Ruby." A few months ago he looked anything but a pearl ruby, but he was a "Diamond in the rough." He is the bigger boy of the three.

Samuel, his brother, is such a sweet little fellow, and we know you would just love him to death if you could see him. More so when you realised that he had been saved from this terrible disease. His name was formerly Khilawan which means "toy," but we changed it to Samuel.

Philip, the smaller boy in the picture is from another father. His name was formerly "Garib," which means "poor." He is no longer poor but has entered into the riches of Christ through Sharannagar. We had quite a time in bringing the little fellow up. He came to us in such a weak state, but he is now well and getting long fine.

Setu.

We haven't room in this little booklet to tell you the history of all the boys, but can assure you that none of them were taken in before they needed to be taken in, and that their state now is one full of bright hopes for the future.

Sharannagar boys.

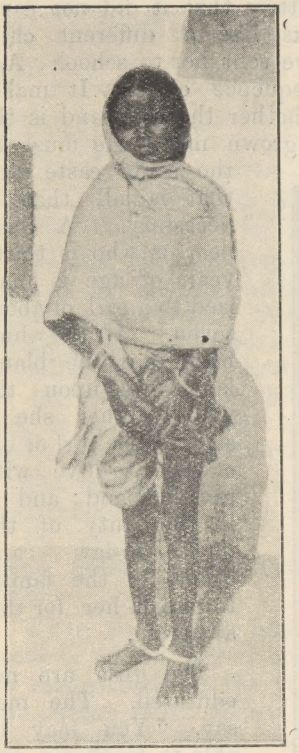
These boys came to us without any effort on our part, and since we have adopted them it is our duty to look after them. It was easy enough to keep two or three of them in grass hovels; but now that their numbers have increased, and will increase, it is difficult and really wrong to keep them in these, so we have commenced building a BOARDING SCHOOL for them. A year ago we purchased land for this purpose. We have five acres and it is laid out with play field in the centre. Across the road from the south side is the Mission House, on the other three sides will be the dormitories and school. About 400 trees of all kinds have been planted along the two main drives leading around the playing field and along the roads to the north, south and west. A well with fourteen feet of good, pure water has been sunk. We have commenced one dormitory to accommodate 50 boys, just as a start. Each dormitory will cost about $2,000·00 or £500. We shall continue building as the Lord sends in the money. This is an ideal location for "Our Boys" and we can get a larger family as we get more room.

We are sure that every one who reads this booklet will feel that it is a grand work to take in these boys. We want to do all we can for them and want to get as many as we can. Friends at Home take it upon themselves to support different boys as they come along. We shall be glad to allot one to you if you so desire.

And please don't forget the buildings for "Your" and "Our Boys."

"Cleanliness is next to Godliness."

OUR GIRLS.



Chaurasi—who was deserted because her husband thought her too black.

We haven't room for much but must tell you about one little girl who was saved from a life of witchcraft. (She is not shown in the pictures on this page.) She was about ten years old at the time she was rescued. Her mother had married her and her sister to the two sons of a wizard. This wizard was very cruel to the girl. She had to work hard and was beaten and starved. Finally she could stand it no longer, so she ran away and came to the City of Refuge. The old wizard tried to get her away and said if he ever got her back she would never come to the Mission again. No doubt he would have killed her. We took a neutral stand in the matter. We said that we had not called her and would never send her away as this was Sharannagar—the City of Refuge—for those who were turned out of their homes or so abused that they could stay in their homes no longer. Finally he said if we would pay him what he had paid on her marriage he would give us adoption papers for her. We did this and the girl became ours. She has developed into a fine bright girl. She had never been to school before but has got along so well that she skipped a class.

If you think this kind of work does not pay, just stop for a minute and think what this child's life would have been in such a home with witchcraft practised before her very eyes.

We have another bright young girl of about eighteen who has been saved from a life of shame. One of the missionaries found her on the Railway Station. She was on her way to Ajodhya, one of the holy cities near us, to become a "Sadhuain." She would then have lived in one of the temples as a temple girl. All who have read the history of the lives of these temple girls will realize what she has been saved from. The missionary who brought her here rescued her from this life of shame. She seems to have a real change of heart and has a simple faith in the Lord Jesus, and we hope, if Jesus tarries, that she will become a worker for Him. At present she is in an industrial school, together with two of our other young women, where they are having Bible training and being taught needlework. This will be useful to them whatever other work they may take up and we expect they will be able to teach our other women this line of work.

The picture below shows you our smaller girls. If we could just take you with us into an Indian village and show you a true picture of the life of a little girl you would thank God with us for these bright little girls who have been saved from heathenism. The girl is not wel-

Our Little Girls.

comed at birth. She may be only two or three years old when another baby arrives, but she must tote it around on her hip all day while her mother does the work. Often she has to work when only a few years old. These girls really have no childhood. They don't know what it is to have toys and play about like our children. The parents plan the children's marriage. It is an awful disgrace for a girl to reach the age of twelve years and not be married. They go to live with their husbands when about twelve years old. There is no love in their marriages and often the husband turns them out. The little girl standing alone (see picture page five) had lived with her husband, but he said he would not have her as she was too black. She came to us dressed in rags, with her skirt tied between her legs, as in the picture, for it was in such tatters that it did not cover her. She looks like a different child now, and we have sent her to school. Age is of no consequence either. It makes no difference whether the husband is the same age or a grown man. He must be the same caste, and that is all that is necessary. A man near us who is thirty years of age is married to a girl of about seven. If the husband dies the blame is thrown upon the wife whether she is still a little girl or old enough to live with the husband; and it is the duty of the mother-in-law and others of the family to punish her for this awful sin.

Two old mothers who were turned out because they could'nt work much and wouldn't die !

The girls are not educated. The men say, "You may be able to teach my cow but not my girl."

The little girls in the pictures are in school, and we expect some of them will become workers for Jesus some day.

THE WIDOWS AND CAST-OFFS.

We had one widow here for several years but the work of caring for widows did not start in earnest until two years ago. This one widow, Martha, had been living in an old grass hut until about two years ago when two widows and a child came and then we built a mud hut for them. Soon after this, during the famine in this part, they began to come in quickly, so we had to build more houses and make a regular "Zenana," i.e., Women's Quarters. We have been extending it most all the time since we started, and now we contemplate making a large extension as soon as the money comes in. About sixty deserted wives and widows have found shelter in this Zenana within this short time. Of course, all do not stay. When they get well and strong again, some of them prefer to wander and so leave us. They hear the gospel every day whilst they are here, and there is a work done in their hearts that will count for eternity.

A greater number of them stay with us and these learn to love the Lord in a greater measure. Some of the women are so nearly starved when they come that it is hard to get them back to health. They have such ravenous appetites and we have to give them just a little food, and keep increasing it until they get strong enough to eat all they want.

On the opposite page you will see a picture of two old widows as they were when they came. One appears to be nothing but skin and bones. She was in a pitiful condition. Had been turned out of her home by her children and left to beg or to starve. She is now fat and well and works very cheerfully.

The widow becomes a prostitute for the relatives and men of the village.

Do we not need a place of refuge for these widows where they can lead decent lives ?

When the widow becomes too old to work or to beg she is often turned out on to the roadside as the two old women in the picture were. When they die there is no salvation offered them as they are women. They can only hope to be born a monkey or a cow in the next life, and if their good deeds continue to outweigh their bad deeds they may finally be born a man, then there will be some hope for them.

We have some mothers with children. We do not separate the children from their mothers until they become of school age and they come back to their mothers during the holidays. One woman came to us in such a pitiful state. Her husband and children had all died and she was left destitute, and there was nothing for her to do but beg. She heard of the Mission and set out for it, but she made very slow progress as her limbs were so bloated that she could scarcely walk. She dragged along by the help of an old stick and after some days she reached the Mission. Her hope went when she reached here as she thought that after all we would not take her and she would die along the roadside. She sat down at the corner of the Zenana and started to cry and someone found her and called us. We took her in and cleaned her up and gave her clothing as her clothes were nothing but rags. In a few days she gave birth to a dear baby girl. How good of the Lord to send her when he did, for if she had been delayed a few days longer the child would have been born on the roadside and both mother and child might have died without ever hearing the story of salvation. The mother is now a great help in the zenana in assisting the matron, and best of all she has taken her stand for Christ and followed Him in baptism. The baby is a dear little thing and loved by all.

The women in the zenana do all the grinding and cooking for the lepers and boys and old men and women and girls. We have school for them two hours a day to teach those who can learn to read. Of course, the younger girls we send away to schools, but it is our aim to teach all the women who can learn enough that they will be able to read the Bible. It is slow and discouraging work as most of them think they can't learn, but some really put their heart in it and pray to Jesus to help them learn.

We also have three hours a day teaching the women to sew. This is a big help and a saving of a good deal of money as they can now do most of the sewing for themselves and for the boys.

Our Zenana Women.

THE OLD, THE LAME, THE HALT & THE BLIND.

Sharannagar is a Place of Refuge for ALL. Hence we get all kinds and all classes. There are the old men, we have taken them in, sick and half dead. Like the women, they don't all stay, and we are glad they don't or we would be swamped, but when they get well some of them go off again. They come here blind, deaf, dumb and lame, and many of them are physical wrecks that would make you weep. The old couple in the centre of this page had no home, they were begging from place to place. Practically naked, they seemed to ask the question, "Is there no God in Heaven that cares?" And the answer comes, "Yes, there is, but He can only work through you."

You will perhaps ask us whether there are any spiritual results through taking in these old ignorant men. We can soon tell you that we feel that there are more practical results than are generally found in slum work in your own country. We had the pleasure of baptising four of these men a few weeks ago. There are great results considering that these old folks have lived in rank heathenism all their lives, and that their forefathers, for scores of generations before them, lived the same. But supposing there were no spiritual results, it is our humble opinion, this does not free the Church of Christ from the responsiblity of caring for them. It costs but about two dollars, or eight shillings, a month to feed and clothe one of them. There are many christians in the world who spend more than this on something that is absolutely unnecessary for them and they would be better off without it?

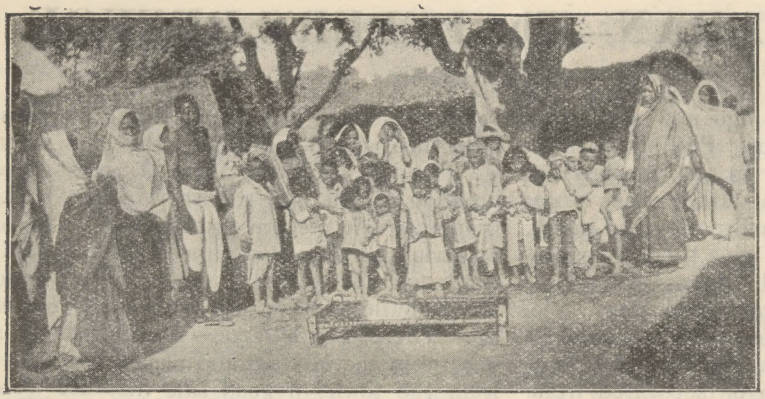
Besides these who live here, we are continually helping others who live in the surrounding villages, with food, clothing and other things. You may be sure that this does not do harm in the spreading of the Gospel. Jesus Himself fed the multitudes when they were hungry, and we are trying to do the same, although on a smaller scale.

SHARANNAGAR SUNDAY SCHOOLS.

A few years ago we had just two Sunday Schools, one at the Mission House for the Christian children and nearby villages and another one in the Bazar. We would go out in the early morning and gather the children together. They knew nothing much about Sunday and did not know when to come. We would often find that they had gone off to the fields to work, or the parents would frighten them

An Old Couple.

and we would have to return home without a single child. This was very discouraging, so we decided that if they would not come to us we would go to them. The following Sunday we went to a village and gathered some children together for a meeting. Their mothers were soon upon the scene and told the children we would take them home and make them christians by force. We finally coaxed a few of the children back. The next thing was to gain their confidence. We showed them some Sunday school cards and told them we would give



A Village Sunday School after receiving their Christmas garments. Most of them were naked before.

them one each if they would recite some short Scripture verse after us. One little girl seemed braver than the rest so she repeated a verse after us and received a card. They soon saw that we meant what we said and others began to repeat the verse. We returned home quite happy and felt that this was a beginning at least. After a few Sundays we had a regular attendance of forty or fifty children, nearly all the children in that village. It went on nicely for a time, but the Brahmans got stirred up against us and would not allow their children to come any more. We used to give the children cards or sweetmeat to tempt them to come, otherwise the mothers would not allow them to come. A few pennies worth of sweets did not mean much, if by doing this we could get from 20 to 30 children to listen to the Gospel and learn Scripture verses and Christian songs. The Brahman children liked to come and they would sometimes run away and come to the meetings. The father would often drag them away and beat them in our presence.

This was our first Sunday school and was going on for several years before we started another. It has had another setback recently because of the converts from the village. This time the Brahmans forbid even the low caste children attending the Sunday school, and said they would turn them out of the village if they came. They stayed away for a time but are gradually returning.

We have seen some fruit from the Sunday schools. Two people in this village have taken an open stand for the Lord and have been baptised. Also another woman who lives in another small village but attends this Sunday school. (Her picture is the one below.)

We have opened up thirteen other village Sunday schools with a total attendance of about 600 scholars. We do not have meeting rooms in these villages but the meetings are held under a tree, if one is available, if not in the open; the children and grown-ups sitting on the ground.

It would do your hearts good to hear these children quote Scripture verses, sing Christian songs and tell Bible stories.

* * * *

Nearly two million babies a year, or about one in five, die in British India before they are one year old.

A convert and family from the first Sunday School. The two eldest children are in school.

KORHISHARAN—The LEPER'S REFUGE.

It is about two years ago now since the first leper came to us, Philip's father. Philip is the small boy in the picture on page 11. The leprous father has since died. Before this we had never paid much heed to lepers except to give them a couple of pennies and send them off. But Philip and his father wanted to stay. We told the father that we would consent to this under one condition and that was that the child would have to be separated from him. He consented and so we made a grass shed for him and took the boy into the Mission. The father fretted very much about the boy and in a few days took him off. We prayed very earnestly for them and a few days later they were back again, the father saying the Lord had given him lots of trouble and wouldn't let him stay away. We never had any more trouble with him after this. About a year ago he died but not through the leprosy.

Since this we have always talked to lepers whenever they came on the Mission compound, and told them how bad it was for them to wander about the country and that we would take them in. They have been slowly gathering in until now we have seven. As already stated on the boy's page, we have three children of these lepers. Their pictures are shown on page 11.

These lepers had been living in grass huts until the beginning of this year when we decided to build them a substantial building. You can see this in the background of the picture on this page. It cost us about six hundred rupees and is sufficient for our present needs. We would like to build another one as the need comes up. There is a half acre of land about a mile from the Mission and nearly two miles from the town—a good safe distance from both places.

Korhisharan and the Korhis. (The Leper's Refuge and the Lepers.)

Our great need now is for either a well or a pump on this land, as the water has to be fetched from a distant village well and the lepers have to go to a pool to bathe. We hope to have either a well or a pump in before long.

The man with the two vessels in his hands is the man who looks after the lepers. He takes their food to them from the Mission, and gives them water, and looks after their needs in any way he can.

There is also one woman leper who is not shown in the picture. She lives on another piece of land in a grass hut.

It is pitiful to see these poor people wandering about the country without a home or a friend and with no hope either in this world or the next. Their next of kin even turn them down, and their religion teaches them that it is a sin to give them anything. Brahman priests tell us

that it is a great sin to give anything to a leper for God is punishing him and it would be wrong to hinder God from punishing a leper.

The lepers who have come to us are well taken care of, and although we cannot say that it would be safe for them to go out again, yet they get much better. They always get fat and strong and their wounds heal up considerably, some altogether.

* * * *

THE SINCERITY TEST

You pray, and quite rightly, that God may win the heathen nations to Himself. But in that prayer, if it is really to mean something to God, if it is to go up as a whole-hearted expression of your whole being, then it ought to be that God can read this thought: "I pray that God would bring the heathen nations to Himself. It may be that God is going to do part of it through me. If God can only answer this prayer by sending me to Africa, or China, or India, am I ready to go?" It is no good asking God to do something through somebody else if we are not willing to be the instrument of carrying out His purpose.

Therefore we ought never to ask God to do anything in which we are not prepared to co-operate wholeheartedly with Him if He makes it plain to us to do so. We pray for foreign missions. If we offer that prayer and God comes to us and says: "Sell all you have and give it to foreign missions," are we ready to do it? I want us to be very clear that God cannot answer our prayers as the wholehearted expressions of our being unless we are prepared, the moment we kneel down and utter the petitions, to say, "Here am I and all that I have, a ready and willing instrument for Thee to answer this prayer." If we once approach God on these lines God will realize the sincerity of our prayer.

* * * *

A GUARANTEED SPEEDY RECOVERY FROM DISEASE.

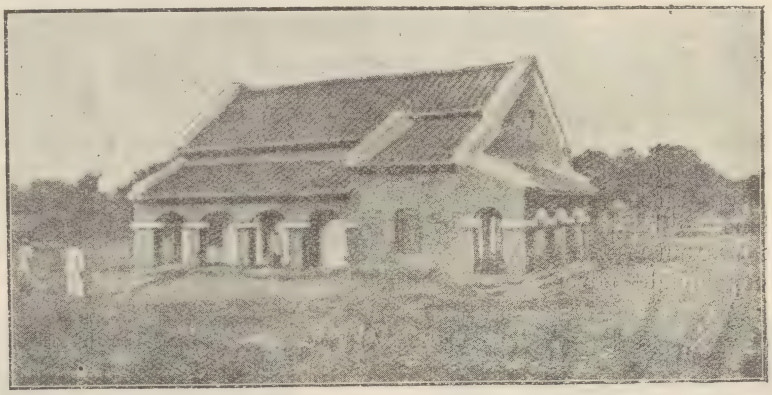
Have you tried doctors, drugs and systems, and have they failed? Have you heard of the SPEEDY CURE? It is given in Isaiah 58, read specially verses 6 to 18. We are told there that if we will feed the poor, clothe the naked, house the homeless, say nothing and do nothing against our brother, that our health shall spring forth speedily (verse 8). Are you still sick? Try this cure.

You will notice that this man's fingers have been eaten off and part of one foot.

Three boys saved from leprosy. See opposite picture.

SHARANNAGAR CHURCH.

On this page you will see a picture of Sharannagar Church. Our first meetings were held in the Mission House sitting-room. When the crowd got too large for this we changed to the verandah. Soon this was too small, so we built a thatched place which we also used for a school. Afterwards this old hut became the home for the second two widows we took in. Then it was used as a stable and later on to store sun-dried bricks. Eventually it tumbled to pieces, as all thatched places do after a year or two.



Sharannagar Church.

We held meetings at midday every day in this thatched hut during one whole summer. It was so trying with the thermometer at 115 in the shade. You may know that it was no place for a white person to hold meetings. Late that summer we began to pray for money for a church, and wrote some of our friends about the need. We got a hundred dollars from a friend who said this was to be used in the church whenever we built it. This was before we had said anything about building a church, although this friend knew that a church was needed as it always is in any place where Christian missionaries are at work. After receiving this first one hundred dollars we began to pray for more, and told the Lord that if He would give us another hundred we would begin to build. In about ten days we received another two hundred, and so we commenced the work in faith that more would soon be forthcoming. We employed at once a large number of workmen, and not once did we have to stop the work for lack of funds although we ran right out of money many a Saturday night. By the time the next pay day came around more money had come in. On the ninth of March the Church was dedicated, free of debt, as all the other buildings are in Sharannagar.

This is the only Church building in our two sub-districts of 1,000,000 people and we are certainly glad to have it where we and our people can go and worship God. Two meetings or more are held in the Church every day of the year, and we often think now that it won't be long before we shall have to enlarge it.

We want to especially ask you to pray for the people who attend the Church that they may have a real touch from the living God and that this may be a real live Church. That these non-Christians who attend the services may be helped to see the Light of the Gospel. That God will anoint the speakers and that there may be born in this Church children of God who will go forth to spread the good tidings over this vast land.

* * * *

During the recent conflict it cost the nations $20,000 for each man killed. If the world could spend at this rate to kill men, what amount should Christ's followers be willing to spend to save them?

THE TWO BAPTISMS.

No, not two kinds of Christian baptisms, we believe in just the one kind as shown by the lower picture. But there are two kinds of baptisms represented on this page. The top picture represents a Hindu religious festival which is held three times a year near Nawabganj. It is here that the people baptise themselves in the sacred river Gogra, a tributary of the Ganges, to wash away their sins. In the forefront of the picture is a man sitting on a bed of nails. This he is doing as a kind of penance for his sins, that he might become holy. He also does it for the money he can get out of the "show." Perhaps he does it more for the latter than the former. The lower picture shows some Christian baptisms of converts from Sharannagar.

At a Hindu Mela.

What is the difference between the two baptisms? The differences are many. In the first place the Hindus bathe in this sacred river because their forefathers always bathed there; then again they bathe there because some friend says,' "Come along, let's go and bathe." Again they bathe there because their religious teacher tells them to bathe there. (He will be there himself to collect their pennies for they must not bathe without giving these to the priest.) Again they bathe there because they have an idea that by so doing they will obtain salvation. Many of them also bathe because they feel the weight of sin and want to get rid of it.

At the bottom of the whole thing is the gain of the priests. This is the rotten part of it and it is very rotten. The whole thing is carried on to satisfy the lusts of these wicked men. From their point of view there is no thought of Salvation in it. They are there for what they can get out of the pilgrims. In this town are hundreds of temples in which these men live. The largest temple in the town is full of prostitutes. Many of these have come from young girls. Three times a year tens of thousands of people gather at these festivals to bathe in the river and pay homage to the gods. They return to their homes unsatisfied. They will always tell you that they have gained nothing, but rather have spent all they had. And yet they go again in hope because they know no better.

The Christian baptism is different because the candidate realises what it is for.

A Christian Baptism.

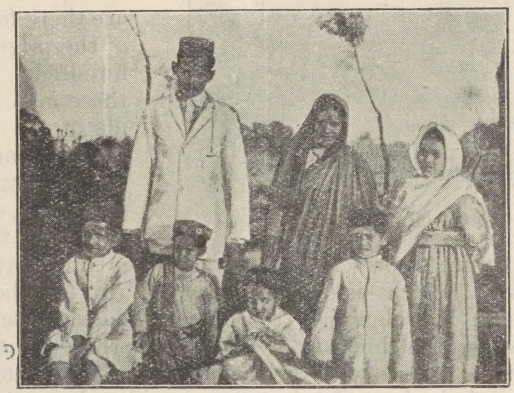
He knows that the water is not sacred and that it can do him no good. It is simply a sign to show that he has given

(*Continued on page 16.*)

HARAIYA THE OUT STATION.

Along a beautiful road twenty-two miles east from Sharannagar lies the town of Haraiya, which is the capital of the sub-district of the same name. We have an out-station here. This is the only Mission in this sub-divisiou of 500,000 people. We must tell you that we feel that Haraiya will make an ideal place for a missionary some day, when the right one comes along. It is not on the Railway, but only seven miles from the nearest Railway Station, Babhnan. With a good horse and trap, or an auto, one would be less than half an hour from the Railway. The roads are beautiful, and are level, shaded and straight for miles, But we must wait until God gives someone a call.

The Superintendent of Sharannagar goes out here about once a month to oversee the work. It is rather a long cycle ride, forty-four miles there and back in one day, but rather pleasant if the weather is not too hot.



The Haraiya Evangelist and His Family.

The work was opened just over two years ago. A piece of land was secured on a perpetual lease, and a house to accommodate two Indian families was built. The people living in tents and grass huts whilst their houses were being built. The Mission house is between the two markets on the main road, on the exact spot of land we picked out for a Mission house some years ago The public and town buildings all being near by.

This is a very neglected field and there are vast opportunities along every line. The people are mostly Hindus of a mixed type but rather open to the Gospel. In fact it was not difficult to start Sunday schools in Haraiya, and there are are now several prosperous Sunday schools there. The work among the women is very encouraging, and the Bible-woman always reports great attention and a constant desire on the part of the women to hear again.

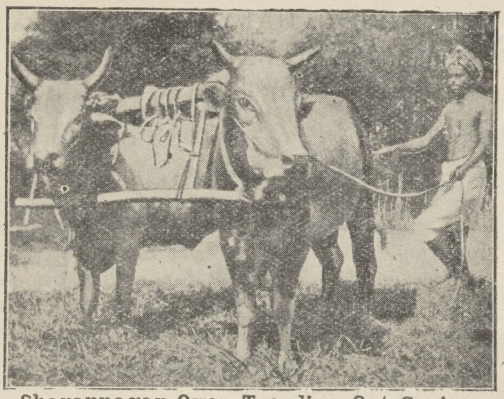
There are hundreds of villages all around and wonderful opportunities for evangelistic work. The district is rather prosperous compared with other districts, although there are many hundreds of poor people.

We trust that there may be a band of intercessors raised up, for the taking of Haraiya at the Throne of Grace.

The Lord is breaking down the prejudice and superstition in some of the homes and giving the Bible woman a special ministry among the women. Not long ago she was called to a home to help a woman in confinement as the woman was in a critical condition. The Bible woman told them to put their idols and offerings aside and look to Jesus. She told the woman that she did not need to drink the water her husband's feet were washed in because the Lord Jesus would give her a safe delivery. The Indian woman thinks if at child birth she does not drink the water her husband's feet are washed in she cannot have a safe deliverance. However, they were desperate and obeyed the Bible woman and the Lord undertook for her and brought her safely through. The family and others marvelled to think that a woman could give birth to a child without having to drink the water her husband's feet were washed in.

A LITTLE ABOUT EVERYTHING.

It has been difficult in this small booklet to write very much in detail about anything and so we are devoting this page to a little about everything.



Sharannagar Oxen Treading Out Grain.

We have a few acres of land which we sow with different seeds as the seasons come around. This land is not good land but pays for the sowing and provides fodder for the oxen and cows part of the time. It also gives employment for different ones who need work. In the above picture will be seen our sturdy oxen. These do the ploughing and also do lots of hauling as we are building most of the time.

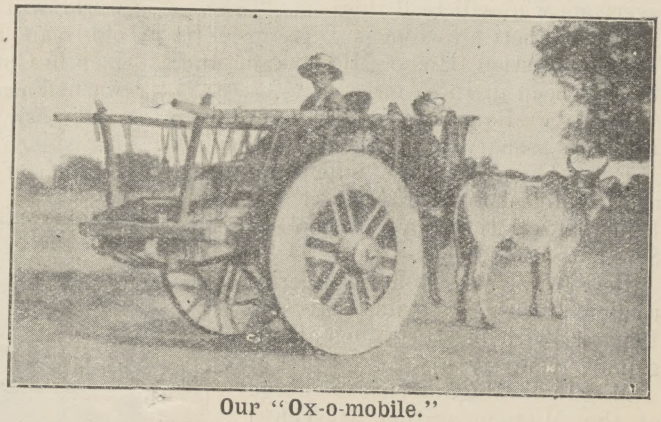
Opposite will be seen the ox-cart which is occasionally used as an "ox-o-mobile" nothing better being available.

We also have some cows and buffaloes which provide milk for us and children and sick of Sharannagar. We often have to buy milk although we have three cows and two buffaloes. It is the same with the oxen, they cannot do all the hauling for all the work going on in Sharannagar and so we often have to hire five or six bullock carts a day.

People often ask us whether we don't get lonely in this place where there are no other white people. We can always assure them that we don't. In the first place we are always too busy to get lonely, and in the second place there are so many people coming to us all the time, and we have so many friends, that it is just like home here. In fact, it is home.

Although there are many disadvantages and less comforts than in Europe or America, yet Sharannagar is a real home. We always try to make it so too right in the Mission house itself. Things are somewhat out of date perhaps, but they are home-like. Outside the flower-beds and flower pots are kept well watered, and we have the best flower garden in the whole district. This is really wonderful, considering the fact that this is very poor land and naturally will grow nothing but milkweed and tall grass. The Indians tell us that this very spot was the dwelling place of demons and no one would cross it at night.

We have taken you through Sharannagar the best we could. We trust you will fall in love with it and its people and pray for us all.



Our "Ox-o-mobile."

"And everyone that was in distress and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; (David) and he became a captain over them all."

Jesus, "The Friend of Publicans and Sinners."

SHARANNAGAR MISSION.

(*Incorporated.*)

Superintendent:—JAMES HARVEY.

Asstt Superintendent:—ESTHER B. HARVEY.

Trustees: JAMES HARVEY — ESTHER B. HARVEY
Rev. ALBERT NORTON — Pundita RAMABAI
Rev. ALEX. BANKS — Rev. W. K. NORTON
LYDIA MAGNUSSEN.

The Sharannagar Mission is incorporated under the laws of British India as required by Act XXI of 1860. The Mission property is held by a Board of seven trustees. This property cannot be sold but is held for perpetual missionary work. The trustees have no financial responsibility as regards the Mission but the financing and directing of the Mission is entirely in the hands of the Superintendent to whom all correspondence should be addressed.

Most of our trustees are well known to everyone who will read this.

Rev. Albert Norton is Director of the Boys' Christian Home Missions of India. He has been in India forty years.

Pundita Ramabai is that wonderful Indian missonary, known the world over.

Rev. Alex. Banks is Superintendent of the Region's Beyond Mission and Principal of the Boys' School at Siwan, (Saran) Behar.

Rev. W. K. Norton is Superintendent of the Pilgrims' Mission, Benares, with other stations at pilgrimage centres.

Miss Lydia Magnussen is in charge of the Mission station at Tehsil Deoria. She is an old missionary and a spiritual lady.

The other two trustees are your humble servants as mentioned above.

The Board is composed of missionaries who have had experience in all lines of mission work as everyone knows who has read the lives and work of these devoted missionaries.

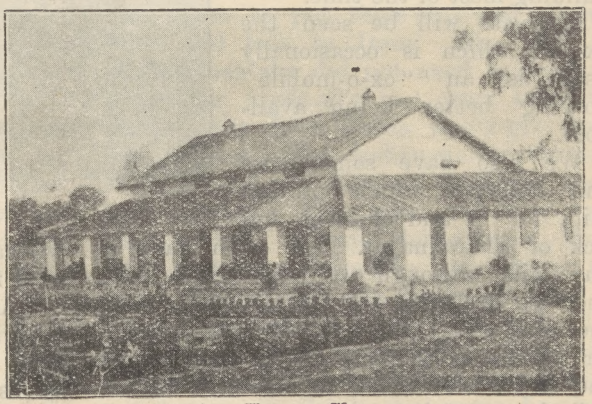
All correspondence for Sharannagar Mission should be addressed to either Mr. or Mrs. James Harvey and cheques, drafts, money orders should be made payable to either one of them.

Address: JAMES HARVEY, Sharannagar, Nawabganj (Gonda), U. P., India.

(Continued from page 13.)

up the world with its sin and folly. This is always impressed on our converts. Henceforth they are new creatures. The world will look upon them as such. The old man is drowned; they are now new men in Christ. He has done the work and washed away their sins in His Blood.

We ask you to pray for our work in these festivals. We generally distribute a large number of copies of the Word of God.



The Mission House, Sharannagar.